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**ARCHBISHOP MICHAEL** of Greek Orthodox Church preaches on "judgment seat" in Corinth where St. Paul stood 1,900 years ago. At national observance of this anniversary, Episcopal Church was represented by Bishop Scaife of Western New York.



**IN MOUNTAINS** of Haiti, at St. Matthias' Church, Grande Colline (left), people flock to dedication of rectory (right) for the Rev. and Mrs. Octave C. Lafontant. Haiti also has two new deacons, graduates of its seminary; third will be ordained soon.



**AT DEDICATION** of new organ in Church Missions House chapel, Robert Owen, Christ Church, Bronxville, organist, plays recital



**IN KOREA**, Episcopal Chaplain Kline d'A. Engle celebrates Eucharist on jeep's hood (left). Below, he stands before his tent in Noda-ri with assistant, Cpl. L. B. Legan, Jr.

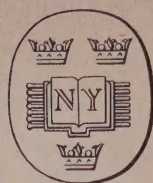






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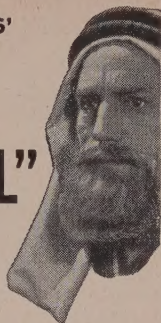
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## Turning the Pages

ANOTHER FORTH Alaska Tour has passed into history. And now one hundred Churchmen have returned to their homes in Minnesota and New York, South Dakota and New Jersey, Illinois and Massachusetts, Alabama and Pennsylvania, and many other States, their lives enriched by a glimpse of the Church's work on its northern frontier.

Through the courtesy of the Rev. Percy G. Hall, Executive Secretary of the Armed Forces Division, the Tour was provided with a portable altar at which the customary Church services were said throughout the Tour. The Rev. Raymond H. Kendrick, canon of Christ Cathedral, Springfield, Mass., was chaplain. Offerings received at celebrations of the Holy Communion were given to the Bishop of Alaska, the Rt. Rev. William J. Gordon, Jr., for his work.

### What's in this Issue

A major part of this issue (pages 13-19 and 20) is devoted to the Church's ministry on the college campuses of America. The Rev. Arnold Nash's article And What About the Faculty (pages 18-19) considers one of the most important contemporary developments in college work of which the three Faculty Institutes held during the summer just past represent another interesting aspect.

Two other developments will be considered in early issues of this Magazine. The development and importance of regional Canterbury commissions will be discussed by John Denham who has taken a leading part in the North Carolina commission. The second development



ALASKA TOUR members were enthusiastic in praise of scenery, accommodations, and trip. Above is part of group aboard ship.

is the growing awareness of the Church's responsibility to minister to racial college groups. The Rev. James Stirling, vicar of St. Andrew's Mission at Tuskegee Institute, will discuss some of the problems involved.

The balance of the present issue is crowded with a wealth of unusually important material. Parishes which owe their origins to early SPG missionaries will be particularly interested in the report (pages 10-11) of the Rev. C. Rankin Barnes on his participation in the anniversary celebration. This month's campaign of the Crusade for Freedom (page 7) offers an effective and practical answer to the Christian man and woman who want to know what they can do in the present conflict.

And finally, FORTH is privileged to present a timely article, Counter-Offensive for God (pages 21-22), by the distinguished Churchman and sometime Senator from Pennsylvania, George Wharton Pepper.

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# FORTH

VOL. 116 NO. 8

SEPTEMBER 1951

Editor WILLIAM E. LEIDT

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FORTH, September, 1951, Volume 116, No. 8. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Russell E. Dill, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.



**THE COVER.** Moored outside Houses of Parliament in London, England, *Centurion* is prepared for blessing by Archbishop of Canterbury during three-day observance of 250th anniversary of Society for the Propagation of the Gospel in Foreign Parts. The Rev. C. Rankin Barnes, who represented Episcopal Church at these festivities, describes the colorful events on page 10.





## Now, Every Church can have Fine Chimes

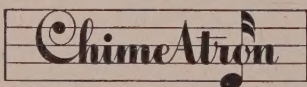
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## God in Education

"THE contemporary university curriculum reminds one of nothing so much as a lavish cafeteria, where unnumbered tasty intellectual delicacies are strung along a moving belt for individual selection without benefit of dietary advice or calorie balance." This is one of a number of vivid and pungent statements used by the president of the faculty of Union Theological Seminary to express his evaluation of the educational scene in America today.

It is to be found in *God in Education* by Henry P. Van Dusen (New York, Scribner, 1951. \$2), one of three books worthy of careful reading by all who are for any reason concerned with the academic world and the college campus. The other two are *Liberal Learning and Religion* edited by Amos N. Wilder (New York, Harpers, 1951. \$3.75) and *Protestant Thought in the Twentieth Century* edited by Arnold S. Nash (New York, Macmillan, 1951. \$3.75).

In spite of the increase in numbers of both educational institutions and students, the variety and range in subject matter, and the use of improved methods and techniques, education today is not playing a satisfactory role in American life.

The issue of supreme importance has to do with the place of religion in education. The Supreme Court ruling against "released time" programs of religious education is considered by many a misreading of the Constitution. But the legal aspect of the problem is not the only one. Where this does not exist, there are other questions. How can religion

continued on page 23



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## Check Your Calendar

### SEPTEMBER

- 7-9 Laymen's Instructors Training Conference. Seabury House, Greenwich, Conn.  
19, 21, 22 Ember Days  
21 St. Matthew's Day  
23 Church of the Air. CBS. 10:30-11:00 a.m., EDST  
29 St. Michael and All Angels

### OCTOBER

- 6-9 Woman's Auxiliary Executive Board. Seabury House  
7 World Wide Communion Sunday  
9-11 National Council. Seabury House  
18 St. Luke's Day  
21 Youth Sunday  
World Order Sunday  
Church of the Air. CBS. 10:00-10:30 a.m., EST  
21-27 United Nations Week  
24 United Nations Day  
28 St. Simon and St. Jude

DANIEL Baker College in Brownwood, Texas (FORTH, May, inside cover), the Church's newest college, has received approval from the Office of the Attorney General to admit foreign students from areas under military occupation.

The first student admitted under this approval is Tahito Nagasawa of Tokyo, first Japanese candidate for the Order of Deaconesses. She and Irene Shuk Yung Mok of China will study in the new Division of Church Work Training.

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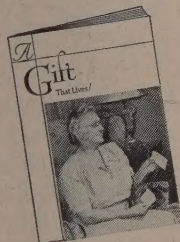
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Town & Country

INFORMAL address by Presiding Bishop, the Rt. Rev. Henry Knox Sherrill (left) holds interest of outgoing missionary conference at Seabury House, Greenwich, Conn. Seated left to right are Mrs. James Schaffter, the Rev. David Reed, the Rev. James Schaffter, the Rev. Howard Laycock, Robert Graham, Ellen Booth, the Rev. Robert Grumbine, the Rev. William Glenn, the Rev. Stephen Kim, the Rev. Norman Elliott, and the Rev. Charles H. Long, Jr., Assistant Secretary of National Council's Overseas Department.

## NEW MISSIONARIES ARE COMMISSIONED

THE climax of the recent annual outgoing missionary conference at Seabury House, Greenwich, Conn., was the commissioning by the Presiding Bishop of fourteen new missionaries going to Mexico, Hawaii, Japan, the Panama Canal Zone, Haiti, Costa Rica, the Virgin Islands, and Alaska.

The first American priest to be sent to Mexico in many years, the Rev. Alanson Brown, was among those commissioned. He will minister to the American and British nationals. A Korean, the Rev. Stephen Eun Tai Kim (FORTH, May, page 7), now rector of St. Luke's (Korean) Church, Honolulu, also was commissioned. A Methodist minister, Mr. Kim became interested in the Episcopal Church while at the University of Chicago.

A music instructor, Robert Graham, and an English teacher, Ellen Booth, have gone to St. Margaret's Girls' School, Tokyo. Mr. Graham, young American composer, decided while in the Army of Occupation that he would like to teach in Japan. Miss Booth has an M.A. in dramatics from Columbia University and studied at the University of London.

Three missionaries going to the Canal Zone, the Rev. David Reed and the Rev. and Mrs. James Schaffter, will work at first with English-speaking residents.

Four clergymen commissioned for posts in Alaska are the Rev. Gordon T. Charlton, Jr., priest-in-charge of St. Matthew's Church, Fairbanks; the Rev. Howard T. Laycock, in charge of St. Thomas' Mission, Point Hope; the Rev. Robert Grumbine, in charge of the Church of the Epiphany, Valdez; and the Rev. Norman H. V. Elliott, temporarily in charge of St. Mark's, Nenana, until the creation of the new post of diocesan missionary.

Assigned to the Caribbean area are the Rev. Eric Veal who will be chaplain to the Sisters of St. Margaret and minister to the English-speaking congregation at Holy Trinity Cathedral, Port-au-Prince, Haiti; the Rev. William Glenn who will work with West Indians at Siquirres, Costa Rica; and the Rev. Don R. Winfield who is at All Saints' Church, St. Thomas, Virgin Islands.



# Christians Can Help Crusade for Freedom



HE is a man who lives behind the Iron Curtain in one of the Communist satellite nations. His name is unimportant because he is an average citizen, the kind who would be a John Smith in America.

Life is not easy for him today. The Communists are overworking and underfeeding him. In his scant spare time he must attend political meetings where he automatically cheers for Stalin, Lenin, and lesser stars in the Soviet firmament. His wife spends much time standing in lines to buy poor bread and worse meat. His clothing is shabby, his paycheck much too small, and he hesitates to take part in social conversation for fear of saying something that might send him to a slave labor camp.

These things are all hard, but most difficult of all is the fact that his conscience cannot even speak with God without fear that the Kremlin will disapprove. In church on Sunday, if his church is still open, he notes that his new pastor gives a sermon that sounds exactly like a party-line speech, and he realizes that a stooge of the Kremlin has been put into power even in his place of worship. His old pastor spoke fearlessly and criticized the regime, but then, the old pastor is now in a prison camp.

This is the average person in the satellite nations. He seems a pathetic character, and yet a mighty battle is being waged between Russia and the West for his allegiance. It is a battle of propaganda. One of Democracy's effective weapons is a relatively new, privately-owned organization called Radio Free Europe.

Radio Free Europe began operating from the Frankfurt area of Germany a little more than a year ago, on July 4, 1950. Its target was to be the Soviet satellite nations, and its purpose to win people's minds away from Communism.

The satellite nations, Czechoslovakia, Bulgaria, Rumania, and Poland, are a fruitful field for such efforts. Millions of people there still remember vividly what freedom means. They will continue to hope for liberation if only we give them a little encouragement and let them know that they aren't forgotten.

As long as we can keep these people from falling com-

pletely under the domination of Russia there will remain a big crack in the Communist monolith. The Kremlin will hesitate to make any mad move toward war if there is dissatisfaction within its own camp. Radio Free Europe thus hoped to preserve the peace of the world while it struggled with Communism for the loyalties of men.

From its first broadcast, Radio Free Europe has gone on the principle that the truth is a mighty sword. It does not spend time in praise of the American way of life but puts its full efforts into telling what is wrong with Communism. To get the truth it has sources of information who know what is going on behind the Iron Curtain, even in places close to the Communist bosses of the captive countries.

The broadcasts hit Communism where it hurts. They pinpointed the weakness and the ludicrous aspects of the "people's democracies." When a Communist bigwig in Poland besotted himself with drink and made an incautious statement, Radio Free Europe let the Poles know about it soon afterward. It told the people of

**continued on next page**

**ESCAPEES from behind Iron Curtain pray in thanksgiving at dedication of Radio Free Europe station in West Germany**

Acme Photo





# Crusade for Freedom . . . . . continued

Rumania about the trainloads of Rumanian grain which were rolling eastward into Russia while they were tightening hungry belts. It warned the workers of a certain factory in Prague that a fellow worker was a spy for the secret police, and it informed the people of a village in Bulgaria that one of their neighbors was likewise a stooge who was secretly denouncing his neighbors.

Radio Free Europe is written by exiles from the nations to which it broadcasts. These people can speak to their imprisoned countrymen as no American ever could, and they speak with the conviction of men and women who are free to talk about the Communists only because they were able to crawl over a guarded border at night. They are prominent writers, editors, and teachers, many of whom their countrymen know well. Their fearless devotion to Radio Free Europe's cause in the face of Russian threats to their lives inspires new courage in the hearts of their listeners.

## Munich Station is Powerful

On May 1, 1951, Radio Free Europe took a big step forward when it put a new station into operation at Munich. It is one of the most powerful medium-wave transmitters in the world, and its entire power is beamed into Czechoslovakia with a signal so loud and clear that it can't be ignored nor drowned out. For eleven and a half hours each day it speaks in Czech and in Slovak, sending its message of hope and its denunciation of Communism to people who were the most ardent democrats of eastern Europe.

The new station had been on the air only three weeks before the puppet government exploded in powerless wrath. It made a formal protest to the American government, demanding the closing down of the station. The demand was ignored.

This protest, as well as attacks in the controlled press, proved that Radio Free Europe is causing anguish to the Communists. The common people also give their reactions. Men and women who escape across

the border tell of the effect the broadcasts are having. And those still behind the Iron Curtain write letters, often at the risk of their lives, to express appreciation and to ask questions which they want answered over the free air.

## Worthy of Everyone's Support

It would seem that Radio Free Europe is worthy of the support of any man or woman of Christian ideals. To fight tyranny, to expose the lies by which Stalin makes bleak wastes of men's minds, above all to come to grips with a regime that sneers that "religion is the opium of the people"—all these involve duties close to any Christian conscience.

And Radio Free Europe is supported by average Americans who deeply believe in what it does. The instrument through which these citizens give their support is the Crusade for Freedom, which last year enrolled sixteen-million persons and collected almost one-and-a-half million dollars. Now the Crusade is having another campaign this month with the goal of twenty-five million members and three-and-a-half million dollars. The money will be spent to erect additional powerful transmitters.

The Crusade for Freedom, which is headed by Gen. Lucius D. Clay, last year obtained the aid of many Christian communions. The Churches have always been community leaders, but today many of them are realizing that the world has become our community. What happens in Hungary, Poland, or Rumania doesn't leave us untouched. This is especially true of the Church because belief in God is not divisible, and if Russia can weaken faith in Christ behind the Iron Curtain, the effect is felt everywhere.

Radio Free Europe has worked hard to counter the anti-church campaigns of Communists. On Sundays it broadcasts services which many people would not otherwise get a chance to hear. There are also programs which reveal the trickery by which the Communists are trying to turn the Churches to their own

use. News about churches closed and clergy imprisoned is broadcast.

The picture these broadcasts present is not a happy one. The people of Hungary, for instance, were given the full story of how their Communist overlords replaced the leaders of the Protestant Churches with Communist stooges. Rumania was told how the Orthodox Church is the victim of similar tactics designed to make it faithful to Moscow. Broadcasts to all the satellite countries told how ministers and priests either are ordered to give pro-Communist sermons, or—what amounts to the same thing—are persecuted if they say anything even mildly critical of the regime. At least 7,500 clerics of all communions have become victims of Communist persecution in the past five years.

## Picture Not Completely Dark

But the picture is not completely dark. Reports show that the common people cling stubbornly to the Faith that has always sustained them and refuse to replace it with worship of Stalin. These people have often ignored sectarian differences to join together in common front against the regime's anti-Church campaign. In one village in Czechoslovakia the people twice drove off State police who had come to arrest their seventy-five-year-old pastor on trumped up charges. It was only on the third attempt when more than a hundred armed police were sent that the pastor was arrested and taken to prison.

In disclosing these facts to the people behind the Iron Curtain, Radio Free Europe discredits the Communists and makes all right-thinking men turn their backs in disgust on the Kremlin. This is the work that millions of Americans are asked to assist in by joining the Crusade for Freedom this September.

This will not be the first time that men of God have turned their strength toward liberating captive nations. It was tens of hundreds of years ago that the prophet Isaiah wrote: . . . *the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*



# Window on the Sky

## Wins Movie Award

THE best religious film of the year, the National Council's documentary, *Window on the Sky*, recently won the Cleveland Film Council's oscar.

The award, considered one of the most important in film evaluation and made through audience selection, was won in open competition with pictures submitted by the Protestant Film Commission, the Swedish Travel Office, the Presbyterian Church, the Encyclopedia Britannica, the Methodist Church, and Schauffler College.

A completely professional production, *Window on the Sky* tells the story of the Church's work among the Navajo Indians both on their reservation and at Good Shepherd Mission, Fort Defiance, Ariz. All roles in the technicolor sound film, made by Alan Shilin, young independent producer, are played by the Navajo people and members of the mission staff, including the priest-in-charge, the Rev. David W. Clark.

This past summer, *Window on the Sky* was seen by fifty thousand families when, as the feature of the program *Lamp Unto My Feet*, it was telecast on a nation-wide hookup by the Columbia Broadcasting System over Channel 2.

Movie tells story of family helped by mission



Oscar presented to Church for film on work at Navajo mission

Boys relax in dorm at Good Shepherd Mission, shown in film







Keystone

ARCHBISHOP of Canterbury dedicates SPG ship *Centurion*, eighty-ton, half-size replica of frigate which carried first SPG missionaries from Isle of Wight to America in 1702

**I**N London on June 16, 1701, the attaching of the Great Seal of England to its charter brought into being the Society for the Propagation of the Gospel in Foreign Parts. In London on June 16, 1951, the Society opened the observance of its two hundred fiftieth anniversary with a Corporate Communion in St. Paul's Cathedral (FORTH, June, page 6). Since the Archbishop of Canterbury always has been the Society's president, it was fitting that he should be the celebrant. He was assisted by the Bishop of British

● *The Rev. C. RANKIN BARNES, National Council Secretary, represented the Church at SPG's anniversary.*

## THREE-DAY E MARKS SP

By the R

Honduras as Epistoler and the Bishop of Huron as Gospeler. In lieu of a sermon the Rt. Rev. Basil C. Roberts, secretary of the Society, read the Bidding Prayer from the pulpit, reminding us that *you shall make grateful remembrance of the birth and growth of the Society for the Propagation of the Gospel, and the inspiration given of God to its founder, Thomas Bray*. Large numbers of bishops, priests, and layfolk made their communions in grateful thanksgiving.

That afternoon several thousand attended a garden party on the hospitable grounds of Lambeth Palace, being welcomed by the Primate, Mrs. Fisher, Bishop Roberts, Mrs. Roberts, and Prebendary Hodson, chairman of the Society's Standing Committee. Gay skies, summer frocks, and music by the Church Lads Brigade Band added color to the festivities.

Just before five o'clock a short ecclesiastical procession, led by a



BISHOP of London commissions six British episcopal envoys to visit Church from South Africa to India, as part of program bringing SPG's work to notice of Churchmen

FORTH—September, 1951



# GLISH FESTIVAL ANNIVERSARY

NKIN BARNES, D.D.

banner-bearer and including the vested representatives of the Canadian Church, the Australian Church, and the American Church escorted the Archbishop out the main gate of the palace, through the crowded traffic of Lambeth Road, to Lambeth Pier on the Thames. There the procession marched right on to the SPG ship *Centurion*, the eighty-ton, half-size replica of the frigate of that name which carried the first SPG missionaries from Cowes, Isle of Wight, to Boston in 1702. The diesel-motored vessel aroused special attention because she was "dressed" with the flags of the thirty-eight countries or territories in which the Society has worked or is working. With her crew, drawn from the training ship *Arethusa*, standing at attention, the Archbishop dedicated the ship "to the glory of God and the furtherance of His redeeming work."

Although fascinating to yachtsmen and seafaring men because of



SPG

**CENTURION** is no museum piece; during summer she visited numerous ports and seaside towns of England, carrying evangelists of many continents to relate Society's work

her unfamiliar lines, her handsome figurehead and stately stern, the *Centurion* is no museum piece. During the summer months she has visited numerous ports and seaside towns of England, carrying evangelists from different continents to relate the Society's work at beach missions.

On the afternoon of Sunday, June 17, St. Paul's Cathedral was packed to capacity for a Royal Service of Thanksgiving for the first quarter millenium of the Society's work. Queen Elizabeth attended, accompanied by Princess Margaret who was substituting for King George because of her father's illness. The service was Choral Evensong, the lessons being read by the Bishop of Gambia and the Rio Pongas and the Bishop of Lebombo.

The international character of the Anglican Communion was further emphasized when the Canadian Archbishop of Rupertsland ascended the historic pulpit to preach. He depicted the Society's life as a series of arches, each spanning fifty years, now leading from the Arch of Upheaval, 1901-51, into the Arch of Opportunity, about to be erected. A festival *te deum*, brilliantly sung

by St. Paul's choir to the accompaniment of eight trumpeters from the Household Cavalry Band, led up to the blessing by the Archbishop of Canterbury at the end of the service.

That evening the present writer, serving as the official representative of the Protestant Episcopal Church in the United States of America at the anniversary, preached in Westminster Abbey on the American Church's Debt to SPG. There were many Americans in the congregation.

The three-day festival came to a colorful close the next evening with a missionary rally which filled Royal Albert Hall to its topmost tier. Present were more than seven thousand persons, each of whom had paid a modest sum for an admission ticket. Promptly at the advertised hour the house was darkened to concentrate attention on a huge stage, empty except for a map of the world. Suddenly a crucifer entered, leading representatives of the home Church. These included officers of other Anglican missionary societies, a dozen cassock-clad bishops, and the Archbishop of Canterbury, who grouped themselves around the map of the British Isles. Brief responsive

continued on next page



ENVOY to United States is the Rt. Rev. Noel Baring Hudson, Bishop of Newcastle



# SPG Anniversary . . . . . continued

thanksgivings followed, and the spotlights focussed on another procession containing representatives of the Church in Canada, in the United States, and in the West Indies, accompanied by Boy Scouts carrying the flags of each country. These men and women took designated spots on the Western Hemisphere. Responsive thanksgivings then alternated with processional entries till the representatives of South and West Africa, of Europe, India, Pakistan, Ceylon and Burma, and of Southeast Asia, the Far East and Australasia, escorted by their national emblems, had taken their places on the other continents. Not until all were in their places on the then completely filled stage did the house lights come up and the speaking program begin.

After an introduction by Bishop Roberts, formerly Bishop of Singapore, and Secretary of SPG since 1944, the writer of this article presented the greetings of "the older Churches" to the Society. The response was made by the Archbishop of Canterbury. Speakers from the field included Dr. Anthony Barker of Charles Johnson Memorial Hospital, Zululand; the Rev. Basil Manuel of Calcutta; and the former Bishop of Barbados.

## Show Alert Ingenuity

To this particular American observer the outstanding feature of the SPG Anniversary was neither the brilliant services nor the inspiring rally. Far more significant was the complete absence of complacency over its past successes on the part of the Society's current executives and their alert ingenuity in adopting fresh techniques to draw the Society's work dramatically to the attention of British Churchmen.

One unique plan for this anniversary year was the appointment of six episcopal envoys, who are now going out from the Society to visit various parts of the Anglican Communion. At a special service, held at St. Martin-in-the-Fields, London, on April 10, the Bishop of London commissioned an archbishop and

five bishops as "envoys who with readiness of heart will in these coming months bear the greetings and token gifts of the Society to the United States of America, to Canada, to the West Indies, to West and South Africa, to Australia and New Zealand, and to India and Pakistan."

## Envoy Comes to America

Accordingly, the Rt. Rev. Noel Baring Hudson, Bishop of Newcastle, will arrive in New York on the *Queen Mary* on September 19 as the envoy appointed to this country. A busy speaking schedule will take him into numerous parishes from Massachusetts to Delaware, most of which were founded by SPG missionaries between 1701 and 1783. He will make the presentation of the token gifts to the Presiding Bishop at the meeting of the National Council, October 9-11, at Seabury House, Greenwich, Conn.

A graduate of Christ College, Cambridge, in 1915, Bishop Hudson served in the British forces during World War I. Rectorships in Leeds and Newcastle-on-Tyne followed his ordination. In 1931 he was consecrated in St. Paul's Cathedral, London, as Bishop of Labuan and Sarawak. He resigned that distant jurisdiction, now called the Diocese of Borneo, in 1938, to become secretary of SPG, serving as such for three years.

Bishop Hudson is no stranger to American Churchmen for in 1940 he acted as the official representative of all the Church of England's missionary societies to the General Convention in Cincinnati. At a joint session of the House of Bishops and the House of Deputies, he expressed the thanks of these societies for aid extended to them by this Church through its Aid to British Mission program. The next year he was translated to the Diocese of Newcastle-on-Tyne, the position he now holds. He will sail back to England on October 27.

## LET US PRAY

*For the young men and young women in our colleges and universities*

THAT they may so use their privileges that their lives may be enriched;

THAT, whatever their future callings, they may be prepared in gratitude and loyalty to serve the country to which they owe the abundant opportunities of freedom;

THAT their search for truth may lead them to a deeper knowledge of God;

AND THAT through His grace they may find in Christ their Master and Saviour.

*For the Church in Haiti*

**O** GOD our Father, whose compassion never faileth, surround with thy loving care the work of thy Church in Haiti. Sustain and cheer the Bishop and those who work with him. Grant us grace to support them with our prayers and our gifts, that the people may be taught of thee and learn to live without fear in the peace that belongeth to the children of God; through Christ our Lord. *Amen.*



By the Rev.

ROGER W. BLANCHARD

**P**REACHING the Gospel of Jesus Christ on the campuses of colleges and universities is an imperative missionary responsibility of the Episcopal Church today. This cannot be said too often because all too many people conceive of the Church's mission to the campus simply in terms of providing services for the faithful few who somehow stagger out of bed on Sunday morning, after a long and hard Saturday night, and make their way to the altar; or, as providing a kind of saccharine social life for ugly ducklings unable to compete in the highly competitive campus social life.

The basic motivation for the Church's work on the campus is identical to that which has ever compelled missionary work: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.*

Let us look, then, at this most important missionary field in terms of our Lord's command. The first part demands that we go. *Where?* To the campuses of some 1,700 colleges and universities of America and to the hundreds of campuses throughout the world. For the campuses of the overseas mission field are our concern also.

### Do Heroic Job

Today there are more than seven hundred clergy and women college workers of the Episcopal Church who have a responsibility for college students. Most of the clergy are rectors of parishes who make time over and above the normal demands of a parish to minister to some 210,000 Episcopal students and 13,000 Episcopal faculty members on American campuses.

We estimate that ten per cent of



Hays from Monkmeier

Church must reach three campus groups: active and inactive Episcopalians and unchurched

## Church On Campus Driven By Imperative Command

the student body is Episcopalian. This means that the ratio of Episcopalians on campus is four to five times greater than the ratio of Episcopalians to the general population.

Many of our clergy are doing an heroic job in the face of the almost insurmountable barriers of hostility and indifference toward religion on the part of faculty and administration, and the mistaken idea that the separation of Church and State demands the separation of religion and education. To be sure, there are many campuses where the faculty and administration are making a magnificent witness to their faith in the classroom and throughout campus life, but on the whole we have moved a long way away from the day and attitude when those who thanked God for the establishment of the first university in America wrote, "One of the next things we longed for and looked after was to advance learning and perpetuate it to Posterity: dreading to leave an illiterate ministry to the churches—when our present ministers shall lie in the dust. And as we were thinking and consulting how to effect this

great Work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of learning, there living amongst us)."

### Move Away from Religion

Yes, we have moved a long way away from the day when religion drove the first stake for higher education to the present day when the famous report of the committee of this same university made it clear that religion could not be a "unifying purpose and idea" of a university and suggested instead that its unity must come chiefly from "imponderable tradition or simple gregariousness." On these grounds one could justify the perpetuation of a Harvard-Yale football game.

Here, then, is our missionary field with its secularism, its neutral or negative attitude toward the Christian interpretation of God, man, morals, and history. We have a stake here, for it is into this academic climate that we send some of our finest young men and women to be nurtured during four of the most critical

continued on next page

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● The Rev. ROGER W. BLANCHARD is Executive Secretary of the National Council's Division of College Work.



years of their growth. For their sake, for the sake of what we believe, for the sake of what we hold precious in our culture, we must see to it that the Gospel of Christ is preached. We must provide places of worship and a full ministry to these students.

### Who Are Disciples?

The second part of our Lord's command demands that we make disciples. *Of whom?* The answer is not as obvious as it might seem. Every college clergyman works with three groups of students and faculty. First, there is that group of baptized and confirmed Episcopalians who are sent to us, who register as such with the university or Canterbury Club. Our work with this group consists primarily in helping them to grow spiritually, religiously, during their four years of social, emotional, and intellectual growth.

Secondly, there is that body of students and faculty who are de-churched. At one time, as children, they were attached to some church but when they became men and women, they *put away childish things*. Now many of them feel lost and are seeking to fill that void in their lives, and come to us seeking a meaning for their existence.

Thirdly, there is that large group of unchurched who have never known the Christ and His Good News and, in the bewilderment of our days, are searching for something to stand for, lest they fall for everything. As a matter of fact, many chaplains are compelled to spend a major portion of their time with these last two groups.

It has been estimated that approximately one-third of the students on our campuses fall into these groups. The field is not bounded by some two hundred thousand Episcopalians but is extended to reach almost a million students. Here, then, are those to whom we go in our endeavor to make disciples.

In contrast to the rather discouraging picture of secularism of college life which I have described, there never has been a time in the memory of most of us when the harvest of disciples has been so ready

for the reaping as it is today. Many college chaplains report that students and faculty are hungry for convictions. The contrast between this generation and mine of the Roaring Twenties is tremendous. Whatever the cause, we do know that there are many students, today, who come to us with their minds ploughed that God may plant a seed.

Recently, an outstanding educator said, "It is my definite impression that there have been great changes during the past five years in the attitude of the present student generation toward religion, as compared with its immediate predecessor, than during any other similar period in the forty years of my own observation." The Episcopal Church has an amazing opportunity and responsibility today because, as never before, students will listen, providing we are there to preach—and we must be or we will lose one of the most important battlefields of our day by default, and in so doing betray today's youth and tomorrow's leaders.

The final part of our Lord's command demands that we teach them *to observe all things whatsoever I have commanded you*. The teaching ministry of the missionary to the campus would seem to be a natural function in such a setting. It is one

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**TODAY'S** students are eager for ministry of Church which must be present on campus to preach and teach, or lose by default

**C**AN you remember back in your teens when you hero-worshipped a person and thought he was perfect? Can you imagine being confronted by this person who tells you bluntly: "We need you in the Church. We have a job for you; will you take it?"

My answer was "yes," but not immediately. It took many days for me to change from the idea of going into personnel work to go into full-time Church work. Many things contributed to my decision.

It was due in part to the unforgettable experience of being a part of a junior choir whose director loved music and the church and the children all at once, and was able to communicate this to us. The fact that much of my growing up came through the youth groups of St. John's parish in Tallahassee and the diocesan summer camp in Florida also increased my interest in the Church. The strength of the student program at the Episcopal Student Center in Tallahassee, Ruge Hall, influenced me greatly. My own family contributed to my decision. Yet all these factors might never have come together to point my way toward working for the Church had it not been for the person who asked me.

### Goes to St. Margaret's

The thought of working for the Church scared me enough so that further training was a necessity. The year at St. Margaret's in Berkeley, Calif., began to show me why I was going into professional work in the Church. The classes, the services in the small chapel, the endless "bull sessions," the many new personalities in the Church—all these contributed to my education.

It was exciting to go back home to start my first job as diocesan field worker in Florida. For three years the diocesan station wagon carried me over the highways and byways of north Florida. One week my



# Know What's Coming Next

IS NEVER DULL FOR LOUISE GEHAN

hostess lived on a beautiful estate located on a high bluff overlooking a river; two weeks later I was entertained in a fisherman's home.

Life was never unhurried or dull these years what with working with high school groups, meeting with church school teachers, talking to Woman's Auxiliary branches and men's groups, organizing leadership training, and working in the summer camp. After spending the first year traveling from parish to parish, like any other traveling salesman, I asked for headquarters in a small town. To try to know the people and learn the needs of the community and understand how the Episcopal Church could contribute to the enrichment of the community was a task.

From this town comes an incident which is indelibly imprinted on my memory. On a day when the town was packed with people attending a lurid murder trial at the country court house, some church school children became bored with the proceedings and came over to the church, bringing with them some children from the neighboring village. They played for a while and then one of the visitors looked up at the wall where there were some pictures.

"Donny, who's that in the picture?" he asked pointing to one in particular.

"Oh, that's Jesus."

"Who's Jesus?"

It shocked me; this could not happen here. Since then, others in the U.S. have told the same story.

The next year my headquarters were located in a rapidly growing suburban area. The rector had gone to war and in his absence my job was to try to keep the chapel at the heart of this new community.

Next came a break in my Church career. I was offered a position at

the Woman's College in Tallahassee; at the same time a family situation arose which made it advisable for me to go home. For four years there it was good to be just another lay person in the local church; working with the high school group was my main contribution and it was fun.

Again, a person helped me to re-think my vocation. During one of Ellen Gammack's trips to Tallahassee, she talked of the places where women were needed in the Church; she asked when I was returning to it. This started my thinking again.

After this came two wonderful summer school sessions at Windham House in New York City. My conviction grew that my job must make sense to me and must be the most important job I could be doing. No other position seemed to demand the same straining to the utmost of my capacity to give, and I could find no other institution which knew the direction in which it ought to be headed. Something else became obvious to me; it now appeared that my primary motivation in the first job was a desire to "do good"; the second time it dawned on me that the emphasis should lie on being more Christian and letting the "doing good" come after this.

## Days Hurry By

Next came college work in Columbia, Mo. College work days go by in a hurry; you never know what the next hour will bring in a college community. It's almost a twenty-four hour job in Columbia with about 1,000 Episcopal students wandering in from Stephens College, the University of Missouri, and Christian College, all three in the town.

Students come to college workers with all kinds of problems. A married student recently came in to discuss his future if he had to leave college because of financial worries; a very attractive co-ed wanted a conference to talk about her realization



**DAY AND NIGHT JOB** is Louise Gehan's work in three colleges of Columbia, Mo.

that she was too prudish with boys. And then there was the most unchurchy of college boys who ever set foot in the parish house who asked me a question which I never shall forget: we were busy doing dishes after the usual Sunday night supper when he suddenly turned serious. "Louise," he demanded, "what are angels?"

## Counseling Over Dish Pan

Advising committees, and meetings of all sorts; counseling over a dish pan and planning programs of many kinds; on and on it goes in an attempt to meet students where they are and to confront them with the knowledge of and a faith in God.

To try to sum up a career in the work of the Church is difficult. Experience in college work, summer volunteer work, rural work, summer camping, diocesan work—it has been that in scope, but that tells nothing of any depths. But it is certain that the rewards are many: the feeling that this work is at the heart of the needs of all men; the hope that through you the Church may reach a few more people to help them understand more fully the need for faith and practice in Christianity; your constant need for help and strength to help meet the demands of others; the knowledge that there's no more important work that you could be doing. The satisfactions are many.

By **LOUISE B. GEHAN**

FORTH—September, 1951

This is the first in the special series of articles written by **CHURCH DIVINITY SCHOLAR** men Church workers. of the Pacific





PROBLEMS of college students must be dealt with both wisely and quickly. The Rev. John M. Allin, chaplain at Tulane-Newcomb, New Orleans, is on twenty-four-hour call.



FACULTY and students have square dance at Louisiana Polytechnic Institute, Dunstan



PIANO is favorite spot for Canterburyans at Northwestern State, Natchitoches

# LOUISIANA WITH CHURCH AND



Altars at Louisiana colleges are set apart from d

DOWN in Louisiana the examining chaplains were questioning a recent seminary graduate. "Tell us how you came to seek Holy Orders," they asked.

The young man replied, "I was not brought up an Episcopalian. I lived in my home town for twenty years without once entering the local parish church. I discovered the Episcopal Church while a student at Louisiana State University. The Rev. Joseph Ditchburn was the chaplain at the student center. He prepared me for confirmation and discussed with me the matter of vocation."

• The Rt. Rev. GIRAULT M. JONES is Bishop of Louisiana.

This is no isolated case. Most of Louisiana's younger clergy are products of the Church's work on the college campus. Of the eighteen men from the diocese who are now in theological school, seventeen of them graduated from Louisiana colleges. The one exception is a graduate of a Church school, the University of the South, Sewanee, Tenn. All eighteen were actively associated with the Episcopal chaplain in one of the seven colleges which they attended. More important still, eight of them were confirmed while in college. One of the eight, after two years in a denominational seminary, returned to his *alma mater* to consult the Episcopal chaplain before seeking confirmation and acceptance

as a postulant. The diocese now has one or more postulants in every college in the State in which there is organized student work.

Louisiana ranks its college work next in importance to that of diocesan missions. The Church has no finer opportunity for the training of consecrated leaders than that offered by well-manned student chaplaincies in the colleges.

The Rev. Leonard E. Nelson at Louisiana State University, the Rev. John M. Allin at Tulane, the Rev. Robert E. Ratelle at Louisiana Polytechnic Institute, and the Rev. Albert E. Pons at Southwestern Louisiana Institute are serving as full-time chaplains. The student center in each place is carefully located with reference to the campus and in each

By the Rt. Rev. G



# ES TOGETHER COLLEGE LIFE



life, yet are made its indispensable center

case living quarters are provided for the chaplain and his family. The student pastor thus is identified with college life and his availability often means a twenty-four-hour-a-day ministry.

In addition to these full-time centers, organized student work is effectively done by the parish clergy in other college towns. The Rev. Howard S. Giere serves Southeastern Louisiana College at Hammond, where a large number of his parishioners are members of the college faculty. At Centenary College, Shreveport, the Rev. John L. Womack and the Rev. Baker J. Turner, Jr., supervise one of the most active groups in the State, listing the largest number of postulants in the diocese. At Northwestern State at

W. JONES, D.D.



GIRLS at Louisiana State, Baton Rouge, are members of Woman's Auxiliary. Diocese stresses campus work's place in Church's life more than its role of social organization.



THEATRICALS are one of many activities at Louisiana State. Among results of diocese's work are seventeen men now in seminaries; eight were confirmed in college.

Natchitoches, the Rev. David J. Coughlin has so woven his college work into the parish program as to provide an ideal Church family for both groups. While lacking the support of any organized student group, the Rev. Iveson B. Noland, the Rev. David A. Jones, and the Rev. George F. Wharton minister to the students in the smaller colleges located in their communities.

College work in Louisiana is built upon two convictions. The first is that college life already is over-organized and that the Church should not appear as just another club to compete with fraternal and literary organizations for some share of the students' time. For this reason, the name Canterbury Club is sometimes

misleading. While quite generally used, the title does not always indicate a closely-knit club, but is a term suggesting Episcopal students. However important it may be to organize functional groups along parliamentary lines, the Church dares not present itself to students in that way. The Church of the Living God must be more than a club.

The second conviction is that college students are mature enough to welcome the Church for what it is. Square dances, picnics, and hay-rides have their place, and the students enjoy them, but instinctively they know that the student center is not a dating bureau but a chapel. The altar is central. It is not a make-

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Acme Photo

During the past two decades, America's colleges and universities have become aware that they cannot remain religiously neutral

## “....And What About the Faculty?”

### CHRISTIAN THOUGHT HAS UNPARALLELED OPPORTUNITY ON CAMPUSES

By the Rev.  
**ARNOLD S. NASH**

**A** TRAVELER journeying along a road with which he is familiar can drive, as we say, without thinking. That is, so long as he takes care when going round a corner, keeps on his correct side of the road, and, generally speaking, pays proper attention to cars driven by other drivers. So long as he abides by these general principles and so long as his familiar road is free from obstacles, he can proceed happily along to his journey's end.

It is only when he comes, say, to a bridge washed out by floods or destroyed by bombs that he has to stop and reflect. Satisfactory action without serious thought then comes to an end. His time and energy must be spent on thinking of new ways to proceed to his destination. Road-maps will be consulted and detours will be worked out in the attempt to work out an alternative route.

But suppose that he raises the question whether his goal is the correct one; now he has a much more involved problem.

This parable aptly describes the state of affairs in contemporary higher education. In the words of Professor Kandel of Columbia University, "There is nothing that so clearly illustrates the uncertainty and instability of American education as the perennial addiction to defining its aims, objectives, and goals."



It is not, of course, that the universities of America have ever been free from problems: curriculum, State control, electives, and so on. But such problems have been, to continue the use of our parable, like sheep straying on to the road, minor hindrances to successful driving.

Today all that has changed. At no time since the first university of America was founded in 1636 in Cambridge, Mass., has there been a discussion about the purposes and functions of higher education more intense than the current controversies about the place of universities in our national life. Not the least influence has been the challenge of communism to the American college and university.

During the last hundred years it has been taken for granted that it is not the task of the university to preach. All questions, so it has been argued, must be looked at from every possible point of view and the student left free to make his own decision. Thanks to the communist challenge, the sweet simplicity of that little scheme of things has been shown up in all its emptiness. One can ponder, for example, on the fate of a professor of political science who argued that he ought to put the case for communism as fairly as he would for political democracy!

### Christianity is Self-Conscious

Not the least noteworthy among recent developments is the fact that Christian thought has come to a state of self-consciousness which was hardly possible ten or twenty years ago when the contours of discussion were being set by writers like Abraham Flexner and Robert M. Hutchins, whose pioneering contributions, though weighty, nevertheless show more signs of the influence of Greek thought than of biblical insights.

Christian thought now has an unparalleled opportunity. At last, ultimate questions are now being asked in our universities: what does the university finally stand for? Is it

democracy? Is it the American way of life? Generally speaking, and even by Christians, the reply given is "yes." Are we fully aware of what we mean when we say it? If so, we should understand the grave significance of what we are saying for it means that man is putting forward one of his own creations as that to which he is willing to give his ultimate loyalty. The judgment of the Bible upon man's action at that point is quite specific: it is idolatry. *Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:* Thus, there is a peculiar and hitherto unseen relevance in the fact that the National Council's Division of College Work is part of the missionary work of the Church, coming under home missions. The problem, construed in those terms, is even more gigantic than we had assumed, for it means that the Church's mission is to the whole university or college, to faculty and administration, and not only to students.

Indeed, it is now apparent that the Christian Church has come to one of those periods in her history when suddenly she becomes aware of a whole realm of territory, for generations ignored, that needs to be won for Christ. There was such a movement led by the friars in the Middle Ages when they became aware of the importance of the growing towns. An even more striking illustration is the fact that 250 years

after the Reformation there were not more than two hundred non-Roman Catholic missionaries in the whole world outside Europe and North America. Today, as countless American soldiers, sailors, marines, and airmen discovered during World War II, the modern missionary movement has spread throughout the whole world.

So, too, in the realm of social life. People who claimed fifty years ago that Christianity was relevant to economic and political questions were told quite emphatically that Christianity was concerned with individuals and not with systems. Today, thanks to the labors of men like Walter Rauschenbusch and William Temple, the shoe is now on the other foot. The question is no longer whether the Christian faith is relevant but rather where does that relevance actually lie in the day-to-day decisions of politics and business.

### Revolution Reflected in College

This latter revolution in our thinking has been reflected in our colleges and universities, but only within the last five years has its immediate relevance been discerned. Let me illustrate from my own experience.

When I enrolled at the university as a freshman in the fall of 1925, I found among the leaders of Christian student organizations a universal assumption that the proper field

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Students and faculty must plan and work together to make religion relevant to classroom

• The Rev. ARNOLD S. NASH, history of religion professor at the University of North Carolina, is a member of the National Commission on College Work.



# CHURCHMEN in the NEWS

Wilber G. Katz: Chicago Law School Professor

**I**N the significant change which has taken place during the last quarter-century in training for the law, a large part has been played by an Episcopalian, Wilber Griffith Katz, at the University of Chicago. In 1937, when professor of law, he introduced in that university a new program for legal education which made study of the philosophy of law an essential and initial requirement and which also boldly integrated the law and economics. The law was no longer to be regarded as a mere collection of precedents, rules, and procedures.

## Product of the Middle West

The credit for this far-reaching change, which has since been initiated in most of the better law schools of America, belongs chiefly to Robert Maynard Hutchins and to Mr. Katz. Mr. Katz was made Dean of the Law School in 1940 and held that post for eleven fruitful years. Early this year he retired from administration and resumed active teaching as James Parker Hall Professor of Law.

Wilber Katz is a product of the Middle West. Born forty-nine years ago in Milwaukee, he was educated in the public schools of that city and at the University of Wisconsin (B.A., 1923) from which he went to the Harvard Law School (LL.B., 1926). He then practiced for two years in New York City in the office of Root, Clark, Buckner and Ballantine, and returned to Harvard to study with Felix Frankfurter and receive a Doctor of the Science of Law degree (D.S.L.). He joined the faculty of the University of Chicago at the age of twenty-eight and has been there ever since.

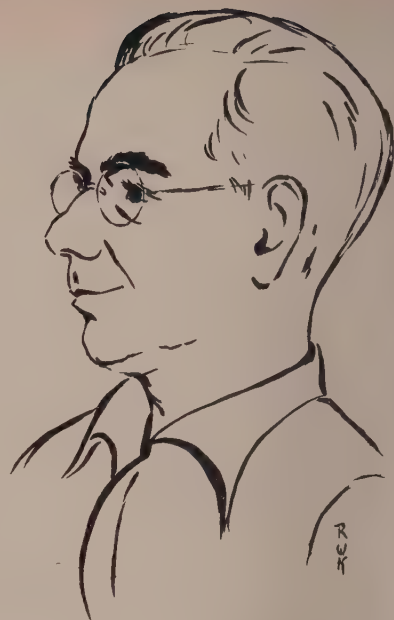
Mr. Katz comes from Church stock of long usefulness in Wisconsin. The Rev. George B. Eastman, pioneer canon of Fond du Lac, was his greatgrandfather. His parents were active in St. James' Church, Milwaukee, where the young Wil-

ber was confirmed and where he was a leader of the young people's club. After a period of indifference to the Church, he found interest again at St. Paul's Church, Kenwood, Chicago. There he has been a church school teacher, director of adult education, vestryman, junior warden, senior warden. Other Church duties have been laid upon him. In 1945 he was a member of the standing committee, Diocese of Chicago, and he was a deputy to the 1946 General Convention which met in Philadelphia. There he was unforgettably shocked by the quarrels of all the various parties in the Church over certain Presbyterian-Episcopal reunion proposals. He also was appalled at the adoption by that Convention of an ambiguous and unenforceable canon on Christian marriage.

Mr. Katz is secretary of the Board of Trustees of Seabury-Western Theological Seminary in nearby Evanston. Because of his knowledge of adult education, he lately has been made consultant to the Division of Curriculum of the Department of Christian Education of the National Council, and a member of the Church's Commission for College Work. There are few men more generous to the Church with time taken from a busy professional life.

Asked to take the lead in organizing the Church's work at the University of Chicago, he searched and found an experienced educator-priest, the Rev. Bernard Iddings Bell, to head up what they both felt should be done. They collected enough money for initial financing. With the help of a dozen other like-minded professors, a system was set up for control of the Episcopal Church's work by the professors who are Church members, something unique in university work in our own communion or in that of any

By the Rev. B. I. BELL, Ph.D.



FORTH'S request for a picture of Wilber G. Katz reached him while he was on vacation. Mrs. Katz met the emergency with this sketch which is an excellent likeness.

other. The Episcopal Church Council at the University of Chicago, Inc., a brain child of Mr. Katz and Mr. Bell, has more than demonstrated its worth. This council raises the money and supervises what is to be done. Its initial annual budget in 1946 was \$3,000. This past year it was \$9,685, and for 1951-52, it probably will be \$12,350, with two full-time workers. Mr. Katz and his Episcopal Church colleagues are proud that this has been done without asking a cent from the National Council, the Church Society for College Work, or any source outside Chicago.

## Mark of Religious Insecurity

At the commencement this June of Seabury-Western Seminary, Mr. Katz spoke on Integrity and Power in the Episcopal Church. He was sure there is not too much of either because of party divisions. He called for psychological study of the forces which aggravate differences of view about ceremonial and theological terminology into debilitating tensions. He suggested that this controversialism is a mark of religious insecurity, both among the liberal

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# Counter-Offensive for God

## ONLY MILITANT CHRISTIANITY WILL PRESERVE OUR TRADITIONAL LIBERTIES

**I**T was never more important than today to determine the exact meaning of certain key words in common use. Liberalism, appeasement, and isolationism are cases in point; but at the moment by far the most important word is communism.

When I call a man a communist, do I mean merely that he is an amiable crackpot who holds the exploded economic theory that there should be common ownership of all property? Or do I mean to brand him as a dangerous fanatic who has been trained to forget himself as an individual and to conceive of his own existence and that of his fellow men as merged in an infallible entity called the State, dominated by a highly organized oligarchy, owning everything in sight, prescribing the thoughts and conduct of each citizen, and eliminating God as a determining factor in human life?

### Spiritual Strength is Invincible

Much depends upon the answer to this question. If communism were merely one economic theory opposed to another called capitalism, we might bet confidently on capitalism to win on its merits and calmly await the outcome of the struggle. But if, as seems to me obvious, communism in action transforms people into dangerous fanatics and domesticates treachery and falsehood, it is mere foolishness to try to resist its onslaught by solemnly reasserting debatable views on the subject of private property. If our civilization is to survive, our economic opinions, however sound, must be supplemented by something which appeals to our emotions as well as to our minds. What we need is the spiritual strength which makes men invincible. Capitalism is all very well,

---

• *The Hon. GEORGE WHARTON PEPPER is a distinguished Churchman and sometime Senator from Pennsylvania.*

By the Hon.

**GEORGE WHARTON PEPPER**

but a militant faith in Almighty God is the only thing that can turn defeat into victory.

While there is a widespread conviction that, in the presence of communism and of other serious threats, God is our hope and strength, I see little evidence that our conduct



**VIGOROUS Church depends on sound stewardship, says Senator Pepper**

actually reflects this faith. If communism in action is what I believe it to be, then military measures alone are wholly inadequate to save us from destruction. This nation with a well-equipped Army, Navy, and Air Force cannot be made ready to meet the onslaught of communism unless both soldiers and civilians realize that they are fighting for God as well as for country. They must learn to perceive that there is vastly more at stake than an economic philosophy or a somewhat nebulous conception of freedom.

This is true whether the conflict becomes a shooting war, or continues as a cold war of nerves. In the latter

case mere military preparation is obviously incapable of preventing the dangerous infiltration of subversive ideas. The only defense against an evil idea is another idea which is sounder and more dynamic. The ultimate defense against communism is a militant faith in man's relation to God, in the value of the individual soul, and in a man's freedom to think, to believe, and to speak in accordance with the will of God.

But a war in which an evil idea is pitted against a good one is sure to end in at least the temporary triumph of evil if the promoters of evil are thoroughly organized, equipped, and financed while advocates of the Good are unorganized, poorly equipped for the propagation of their beliefs, and without the necessary financial resources.

### Must Prepare for Struggle

The ideal preparation for the coming struggle between two mutually exclusive civilizations is united action by all religious groups that recognize the Fatherhood of God. Since at the moment this, unhappily, is impracticable, the next best preparation is that which can be made by each of the several religious groups. While living in hope of closer co-operation between them all, I am at the moment thinking in terms of the Episcopal Church, and I propose an honest and objective appraisal of its preparedness to fight the good fight for God and country.

As far as concerns fundamental principles, the Church is on firm ground. It teaches that God is supreme, that there is a moral law and that individual men have infinite potentialities for good or for evil. In so teaching it takes direct issue with Marx and Lenin and boldly challenges their whole philosophy of life.

As for organization, we have recently rounded out our system in

*continued on next page*



# Counter-Offensive . . . . . continued

such a way as enormously to strengthen it. Until recently we had depended exclusively upon the parish, the diocese, and the budgeted missionary activity of the National Council. We had accordingly lacked what might be styled "a mass maneuver," a force susceptible of being used to emphasize and finance vital Church activities which at present are woefully handicapped by the limits which it has long seemed necessary to impose upon parochial, diocesan, and missionary budgets. To supply the need for such a force and thus to raise our sights to higher levels, a group of able laymen created the Episcopal Church Foundation, a supplemental organization designed to expand the work of the Church beyond the presently accepted limits of existing budgets. Such an expansion will make it possible for the Church to occupy fields of Christian opportunity both at home and abroad now cultivated to an extent so limited that appeals for Church work have long since ceased to stir the imagination of men of large affairs or to drive home the truth that nothing but adventure for God will suffice to preserve our traditional liberties. If it be true that it is "in God we trust" the Episcopal Church Foundation will call upon us all to prove our faith.

## One-Fifth of a Battleship

The aggregate cost of supplying the special needs actually in contemplation is a little short of twenty-two millions of dollars, a sum less than one-fifth the cost of a destructible battleship.

So much for basic principles and for the organization needed to attain the necessary objectives. It is, however, when we come to appraise our financial preparation for a proposed campaign against communistic slavery that we are confronted by an almost unbelievable state of facts. Starting with the premise that the might of Army, Navy, and Air Force is useless unless supplemented by a nationwide militant faith in Almighty God, we proceed in total disregard of logic and common sense

to approve annual military appropriations of billions and billions of dollars; at the same time we leave the Church to get along as best it can on budgets so pathetically small that the mere maintenance of existing work is extremely difficult and adventure for God is simply impossible.

The Episcopal Church Foundation will have as its first responsibility the duty of driving home to every patriot who believes in God the simple absurdity of such a state of things. True it is that the annual sums needed to finance the effective promotion of essential religious ideas are vastly smaller than the amounts required by the Armed Forces. But it is also true that the minimum requirements of a militant Church are so much greater than anything we have heretofore been willing to contemplate, that what the Foundation now must do is to open our eyes to grim realities and by the logic of indisputable facts compel us to revise our entire scale of giving for religious uses.

## Necessary for Survival

Even if an answer to such a challenge were to involve immense sacrifice, a wholehearted response to it would nevertheless be necessary for survival. But in point of fact nothing of the sort is proposed. What we must do is to readjust our ideas of the relative values of the things on which we now spend our money and devote a much larger share of our incomes to adventure for God. The estimated twenty-two million dollars which the Foundation must secure can be raised without undue sacrifice if we can but become systematic in our giving and put first things first.

Systematic giving means, in the first place, that each good citizen must determine in advance what percentage of net income he proposes to give during the year to such selfless uses as may be made the subject of income tax deduction. If one is under some obligation to make gifts to individuals, this should be taken into account in fixing one's percentage, but the percentage, once

determined, should be used only for deductible gifts. The percentage will vary according to circumstances: from perhaps two and a half per cent on very small incomes up to fifteen per cent or much more on larger ones. Whatever may be the percentage determined upon, it should be deducted from every item of income as it comes in and the amount so deducted should be set aside, preferably in a special account, pledged inviolably to selfless uses. The rest of his income the citizen is then free to apply to the cost of living.

## Put the Church First

In the second place, a Churchman should not leave the Church to compete with other worthy claimants for a share in the special account. If he has really sensed the importance of the Church, he will give as much to Church purposes as to all other deductible uses combined. In other words, he will divide his special account fifty-fifty between, on the one hand, the work of the Church, and on the other, the sum of all deductible non-church uses. Such a system begets peace of mind. Many appeals which the layman may have received have been, heretofore, a cause of annoyance because he was asked to give away some of his own money. Now he has set aside in a special account God's money. It is no longer his own, but he has become God's steward with the duty of determining how much of the fund shall be devoted to various kinds of charitable endeavor. When an appeal is made to him which he knows to be for a worthy cause, it is not a question of whether or not his household expenses will be large or small that month; the only question he has to decide is this: Is there a balance in the stewardship account? Nobody who gives the plan a fair trial will ever abandon it.

In the third place, as between different classes of Church commitments, it is wise to establish a proportion. In so doing the four major Church uses should be considered: the parish, the diocese, the program of the Church at large, and the objects collectively represented by the Episcopal Church Foundation. The proportion devoted to each will vary

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## Churchmen...continued

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evangelicals and in Anglo-Catholic circles, an insecurity which is parent of defense reactions. Differences of opinion are felt to be threats.

"Impatience and party rigidity," he said, "may spring from suppressed doubts about the validity of one's own position and then of one's party, and from deep insecurity of faith."

Mr. Katz loves the Episcopal Church but he thinks the laity should ask from the Church, and try to contribute to the Church, these things:

1. Reunion within the Episcopal Church itself based on mutual trust and humility

2. Reality in worship and profession

3. Commonsense and legal validity in ecclesiastical legislation

4. Competent adult religious education.



● The Hon. HAROLD R. MEDINA (FORTH, October, 1950, page 2) has been named by President Truman to succeed the Hon. LEARNED HAND on the United States Court of Appeals for the Second District. . . . SAMUEL S. SCHMIDT, president of the Brotherhood of St. Andrew for the past four years, has retired because of ill health. . . . The Ven. JOHN H. TOWNSEND, Jr., Archdeacon of Co-

## Counter-Offensive

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in different cases. Parochial support is a primary obligation. Provision for missionary work is likewise a "must." I suggest that even in the case of small incomes, some part of the special account should be allotted to the Foundation. It may have to be only a token contribution, but it is important that every layman should be vividly aware of the objects for which the Foundation appeals. This will not happen unless he habituates himself to support it.

Naturally, the source from which the Foundation will derive most of its funds are the larger incomes of men whose resources are as ample as their vision. The man of large means is certain to be subjected to

lombia, recently received an honorary degree of Doctor of Sacred Theology from his *alma mater*, Berkeley Divinity School, New Haven, Conn.

● The Rev. TOLLIE L. CAUTION, Secretary for Negro Work of the National Council, has been elected to the Board of Trustees of the Philadelphia Divinity School. . . . THOMAS C. POLLOCK, dean of the Washington Square College of Arts and Science, New York University, has been re-elected chairman of the commission on college work of the Diocese of New York.

● The Rt. Rev. GEORGE ALLEN BEECHER, retired Missionary Bishop of Western Nebraska and senior member of the House of Bishops, died June 14.

● The University of the South, Seawane, Tenn., last June conferred honorary degrees on THOMAS B. K. RINGE, member of the National Council; the Rt. Rev. GERALD F. BURRILL, Suffragan Bishop of Dallas; the Rev. JOHN HEUSS, Director of the Department of Christian Education.

heavy pressure in the interest of all sorts of causes. The pressure to give to colleges, universities, and other educational institutions is most effective. For such uses it is customary to ask for millions, whereas appeals for the Church are expressed in terms of hundreds. It is to restore something like perspective that the Foundation has been formed. Even the claims of one's own *alma mater* must be kept in balance by the acceptance of opportunities for adventure for God. I who make this assertion am an alumnus, busy raising money for the University of Pennsylvania, but I realize that unless I act upon principle rather than impulse, my Church will remain impotent and my country will suffer. The loyal layman must give as much to the Church as to all other selfless uses combined, for if he fails in this, the secular objects to which he does give will gradually drift further and further from the God in whom we trust. I believe this drifting process must be checked; I hold that the only effective check is to launch a counter-offensive for God.

## Read a Book..continued

be made part of the curriculum? What form of religion should be taught? Can religion be taught objectively, like science, when to be valid, it must be experienced? What types of religious services should be held on campus? Should there be compulsory chapel? Can religion be made a matter of importance when the attitude of faculty members ranges from belief to indifference and even disbelief?

### Problems of Academic World

Other matters of concern in the academic world include over-specialization and departmentalism; loyalty versus freedom of expression; failure on the part of the university to offer leadership in the community; the relationship of the curriculum to the culture and the effect of one upon the other.

These issues and many others are discussed by eminent authorities in their respective fields.

*God in Education* is brief and very readable, so brief it is described by the author as a tract. Using a quotation from Archbishop Temple, President Van Dusen traces modern thought from Descartes to the present. He analyses the contemporary scene and makes definite suggestions that will help shape the future.

### Revolution in Higher Education

He states with conviction that a revolution has taken place in higher education in a single generation. Religion is no longer the keystone of the educational arch. And equally serious is the observation that, like our forbears, the American people demand the same place for religion in education as they give it in their personal lives.

The solution he suggests will cause another revolution. The business of education is with the whole man and the whole truth. "The task of education is to fill the mind and to form the soul." Truth is an organic unity and the integrating factor is the Divine Mind, or God. The conclusion is that religion can be taught, and that God must be in education.

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# NEW MISSIONARY BISHOP HAS FINE RECORD



**1** Richard Simpson Watson, new Missionary Bishop of Utah, grew up in clerical family; his father, the Rev. Jonathan Watson, was missionary in western States. Left is four-year-old Dick with father in Wyoming; below, he is crucifer in Idaho. Such experience is useful in Utah.



**2** Watson studied law at University of North Dakota, began practice in Denver, Colo.



**3** While working in Texas Watson decided to enter ministry. He went to Virginia Theological Seminary, graduated *cum laude*. Here he sits with fellow theologists (back right).



**4** Starting work in Sherman, Texas, he was rector in Tuscaloosa, Ala., and Houston, Texas; dean of Seattle Cathedral

FORTH—September, 1951



# OP OF UTAH LEADERSHIP



**5** One of Watson's chief interests is work with young people. Above he pitches at game during student picnic.



**6** Youth work is but one of activities in which Watson has been engaged. Others include such diverse projects as charity drives and little theatre groups.

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**7** While he was still a lawyer, Watson met Rachel Summers, married her when he finished seminary. Before her marriage, she was director of youth work in the Diocese of Dallas, relinquishing this post to her husband. They have one son, Richard, Jr.



**8** Watson is already leader in the Church. He is member of National Council, Chairman of Division of Youth, and member of Provincial Council, Province of Pacific.



**9** New phase of his career began with consecration in St. Mark's Cathedral, Salt Lake City, Utah. (See FORTH, March, page 6, and July-August, pages 6-7).





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**Louisiana Weaves Together**  
continued from page 17

shift altar, tucked away in a hall closet until needed. It stands in a permanent sanctuary, set apart and waiting. Student attendance at week-day celebrations of Holy Communion is usually higher than could be found in parish churches of similar size. Noonday intercessions, conducted by the students themselves, run on for weeks without interruption. Worship becomes a normal part of the college day, and through the confusions of campus life, the Church makes her silent appeal in dignity and in strength.

In no other phase of the Church's work does the program depend quite so heavily upon the clergy. Pastoral work among students differs widely from normal parish life. Campus life is somewhat artificial, geared as it is to an intense routine and limited to the brief years of academic study. Pastoral problems in the parish have a way of lingering indefinitely; but the college chaplain must act quickly. Students are quick judges of character; and while their snap judgments may be wrong, they often determine the course of young lives. It is imperative, therefore, that a student pastor possess those boyish gifts which enable him to hold his place in the lighter moments of campus life, but that his gifts for wise counseling be quickly appreciated. The personal problems of

continued on next page

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## Louisiana Weaves Together

continued from page 26

young students can often surpass anything a parish priest must face, and the presence of a wise chaplain can be of incalculable worth.

Too much has been said about the Church losing members during their college years and the consequent need for a college ministry to combat this drift into paganism. While it may be true that many young people neglect the Church while in college, the number is perhaps no greater than in the average parish. Young people, drawn in many directions by varied interests, are likely to forsake the Church unless the Christian faith can be made vital. It may be more evident in college groups but hardly more true there than elsewhere.

The Church's ministry in colleges has a much more positive appeal than that of "holding the line." The Church is there to give meaning to life, to integrate what is otherwise a fragmentary hodge-podge of learning, to add to education the supremely important quality of personal consecration. Through such means as regular worship in a little chapel, religious discussions around the chaplain's fire, and the personal influence of a consecrated priest living in their midst, college students come to know the meaning of the Church and of their place in its life.

## Read a Book

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*Liberal Learning and Religion* is a symposium, the work of fifteen men and women active in the National Council on Religion in Higher Education. The volume, which is a survey of the situation the council faces today, signalizes the twenty-fifth anniversary of its first annual conference.

In general, the areas covered have to do with the academic curriculum, the academic community, and the place of religion in relation to both. There are opening and closing sections on the work of the council.

The picture presented by the symposium is drawn in more detail than the one described by Van Dusen but essentially the same; calling for the same solution. "Religion to make

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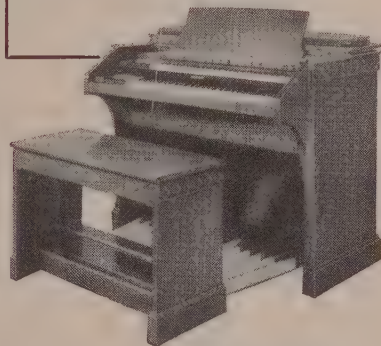
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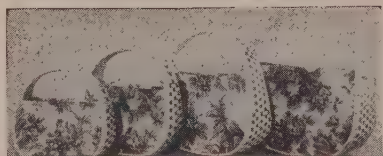
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## "What About the Faculty?"

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for missionary enterprise was geographical, *i.e.*, countries like China, Japan, India, Africa, and so on. To use an academic metaphor, not quite up to "A" standards for missionary activity were the slum areas of the big industrial cities like Chicago or Manchester.

In other words, if a student wished to be a real Christian and reach a kind of Phi Beta Kappa standard, then to the foreign field as priest or doctor, as educationalist or social worker, he should go.

By the year 1930, however, the Great Depression had begun to mould all our thinking. The motto of the student missionary movement, "the evangelization of the world in our generation" soon took on a new meaning. The areas to which the Gospel was to be taken were no longer construed only in geographical terms. Politics, industry, and business became worlds to conquer for Christ. All these had a world reference, and each of them involved responsibilities to be discharged overseas. Nevertheless, differences of geography were seen as less striking than the common nature of world problems. All these, however, were to be evangelized from the university, construed as the safe, secure base for operations. As a base there was nothing seriously wrong with it that could not be dealt with by increasing the membership of student Christian groups in the universities of the world. We didn't say that, but we acted as if we believed it.

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## "What About the Faculty?"

continued from page 28

cation and social reform based on scientific research. There is, of course, validity in such a position, but alone it ignores a truth even more profound. It is that man is a fallen creature and, therefore, his intellectual systems like all his institutions, universities as well as churches, are under God's judgment.

It is now clear why we can no longer regard the professor in a college or university as, from the standpoint of college work, ancillary to work with students. Once we consider the relevance of the Christian Gospel to the institution, then, in a sense, professors are even more important than students. Even professors who are Christians, however, rarely see the relevance of their Christian faith to what they say in the class room, or the laboratory, or the seminar.

This judgment may sound harsh but it is only too true to say that they are the spiritual descendants of those who in the eighteenth century saw no need for foreign missions or those who in the nineteenth century saw no need to relate the Christian faith to political and economic life.

I must not end on a negative note. Indeed, to do so would be false to the facts. There are many signs of a grass roots movement among professors who wish to baptize the entire field of their labors into Christ. Here, indeed, is a field *white already to harvest*, and we can indeed be grateful unto God that the Anglican Communion throughout the world is taking the lead in seeking to relate the Christian conception of man and the Christian conception of history to the whole field of scholarship from art to zoology.

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## Church on Campus

continued from page 14

of the most important roles of our college clergy. It is our job to see to it that Episcopal students as well as the unchurched match their knowledge of math, science, literature, and history, and their ability to handle these areas of study with their knowledge and understanding of the Bible and theology.

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Secondly, a task in which we are ever engaged: we must help our students to baptize their areas of study and all their experiences during these years with the waters of the Christian faith; help them to confirm their faith in God and man as they increase in knowledge and wisdom, so that upon graduation from the university they will be better able to commence the life vocation to which God has called them, accepting roles of leadership in their parishes and communities.

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continued from page 27

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*By Walter H. Stowe, Nelson W. Rightmyer, G. MacLaren Brydon, Lawrence F. London, and Albert Sidney Thomas*

[No complete and accurate list of our clergy in 1785 (right in the midst of this Church's most critical era) has heretofore been available. The need of one has long been felt. Not only is this the most complete list ever compiled, but it is replete with biographical data and bibliographical references, hitherto not readily accessible. It is compiled by five authorities in the field. This article includes an introductory essay, "The Critical Period in the History of the American Episcopal Church," by Walter H. Stowe.]

### BRITISH LEGISLATION AND AMERICAN EPISCOPACY

*By Richard G. Salomon*

[Presents hitherto unpublished information on the history of the act whereby the episcopate was given to the American Church, and how it came into existence, written by the Professor of Church History in Bexley Hall. Dr. Salomon did the research in England.]

### CHRISTOPHER EDWARDS GADSDEN (1785-1852): FOURTH BISHOP OF SOUTH CAROLINA, 1840-1852

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